A LETTER TO A Gentleman at LONDON, CONCERNING Mr. Adam Glass, LATE MINISTER OF THE *Establish'd Church* IN SCOTLAND, At the Parish of *Aberlady*.

WHO

Hath now Conformed to the Church of *England*; And Receiv'd Orders from the Bishop of *London*.

LONDON: Printed for *A. Baldwin* at the *Oxford-Arms* in *Warwick-Lane*, 1712.

BRITISH MUSEUM

A LETTER TO A Gentleman at LONDON, CONCERNING Mr. *Adam Glass*, &c.

SIR,

MR. *Glass*'s Conforming to the Church of *England*, and being Re-ordain'd by the Bishop of *London*, was no such Surprise to us here in *Scotland*, who knew his Character and Circumstances, as it seems to have been to you and some others in *London*, to whom he was altogether

gether a Stranger. But I confeſs all that knew him here, do admire exceedingly, that he hath had the Aſſurance to Print his Sermon preach'd at *Kenſingtown* laſt *Chriſtmas-Day*: In the very Title whereof, he takes to himſelf a new ſort of Deſignation, and to which he prefixes an odd enough Dedication and Preface. It was not thought ſo very ſtrange to ſee a Man deſert the Church of *Scotland*, who could no longer hold his Miniſtry in it; yea who, by his Extravagancies, had reduc'd himſelf to ſuch miſerable Circumſtances, that he could neither have Bread, Credit, nor Shelter in this Nation, under any Character whatſoever. But this Church muſt needs be ſurpris'd to ſee one ſo bold and fooliſh, as to attack and inſult her openly, at the rate Mr. *Glaſs* hath done; while he very well knew, there was no more Neceſſity to wipe off all the Aſperſions he could throw upon her, and make them recoil with a Witneſs, than to let the World know from what kind of Hand they come. Which, if it is but a little opened, will ſufficiently ſhew how little ſhe hath ſuffered, by his Deſertion or Reflections; and how little Reaſon the Church of *England* hath to boaſt of having gained ſuch a ſorry Prize.

That nothing of this Nature was ſent to you, in Anſwer to your Firſt Letter, giving an Account of Mr. *Glaſs*'s being Re-ordain'd by the Biſhop of *London*, was, becauſe I was very unwilling to expoſe One that had ſome time born the ſacred Character of a Miniſter of this Church; or who doth yet bear that Character in the Church to which he is now join'd. I reckoned it always unpleaſant to obſerve or hear

hear, and much more to ſpeak or write any Thing that ſeemed to blow even the Meaneſt that ever was in that holy Function. And I could not perſuade my ſelf to believe, (tho' you told it me before-hand) that ever he would have ventur'd to expoſe himſelf, by publiſhing his Recantation in Print, when he might eaſily foreſee, that his doing ſo would make it neceſſary for ſome one or other, to lay open the true Reaſons of the extraordinary Step he hath now made, in going into the Church of *England* in ſuch a Manner; and which, when it is done, muſt neceſſarily tend not very much either to his Advantage that hath joined them, or to theirs that have received him.

But now that his Sermon is come abroad, and is, you tell me, handed about with no ſmall Triumph by ſome; and there are not wanting who make the ſame Uſe of it here: And ſeeing nothing for your Satisfaction hath hitherto appear'd from any in that Part of the Country where he liv'd, and was beſt known. Some there, who were able to have given the beſt and fulleſt Accounts concerning Mr. *Glaſs*, chuſing rather, it ſeems, to let him fall in other Hands than theirs; or perhaps expecting it will not be long ere he diſcovers himſelf even among his new Friends, without their troubling themſelves about him. Yet ſeeing he hath made the Firſt Aſſault, and avowedly ſtruck off a Miniſtry and Church, to which he was ſo much obliged. Therefore, that I may not ſeem at once wanting to the Duty I owe to that Church on which he tramples, and to the Friendſhip, by which you challenge me to ſatisfy you in this Matter, I ſhall give you a

fair and ingenuous Relation of what I have learn'd from very good Hands concerning Mr. *Glass*, so far as seems necessary and sufficient to remove the Offence that may be taken by the Lovers of the Church of *Scotland*, and somewhat allay the Joy and Triumph of others, on Account of what he hath now done. And shall manage it with all the Brevity and Temper which the Subject it self will allow.

Mr. *Glass*, at his first Appearance in the World, when he set up as a Candidate for the holy Ministry, gave but too pregnant Evidences of that unaccountable Levity of Spirit, which afterward became too visible to the World, and hath been the Spring, in a great Measure, both of his Miscarriages and Misfortunes. Every Body observed the Vanity and Airiness of his Apparel, his Gesture and Conversation: Which some, that were not very precise, look'd on as very inconsistent with that Gravity and solid Composure of Spirit, which became one that had any View toward an Office so sacred and divine; and which savour'd more of the Beau than the Minister. Yet others were willing to overlook this as the Effect of Youth; and to hope that Years and Business (especially such as he was to enter upon) would cure it. But with Regret did they see these their Hopes disappointed; and that after his being many Years in the Ministry, he nothing abated his Vanity, till he wanted Means to support it.

It is no Wonder, if a Man of such a Temper did nauseate the primitive Purity and Simplicity of this Church, how agreeable soever to the Spirituality of the Gospel Dispen-

pe[illegible]ation, and the Doctrine and Inſtitutions of our Bleſſed Saviour and his Apoſtles.

To the ſame Levity, to ſay no worſe, it is, I think to be imputed, that he hath now violated theſe moſt ſacred and ſolemn Engagements he came under; when firſt he was licens'd to preach, and afterward was ordain'd a Miniſter in this Church. For tho' you tell me, he now gives out, that he was always Epiſcopal in his Judgment, and never came under any Engagements, nor made any Profeſſion inconſiſtent with his being ſo; yet, if you conſider on what Terms he was licens'd to preach the Goſpel, and Ordain'd to the holy Miniſtry, it will but too plainly appear, that he hath either quite forgot himſelf now, or that he dealt not very ingenuouſly before.

For, when he was licens'd to preach by the Reverend Presbytery of *Edinburgh*, he did, in Preſence of that Presbytery, ſolemnly declare; "That he ſincerely owned and believ-
"ed, as the Truth of God, the Doctrine con-
"tained in the Confeſſion of Faith, approven
"by former General Aſſemblies of this Church,
"and ratified by Law in the Year 1690.
"(which is that commonly call'd, The *Weſt-*
"*minſter* Confeſſion) and did renounce all
"*Popiſh*, *Socinian*, *Arminian*, and all other Do-
"ctrines, Tenets, and Opinions whatſoever,
"contrary thereto, and inconſiſtent there-
"with: And promis'd, that he would firmly
"and conſtantly adhere thereto. Likewiſe,
"that he owned and acknowledged *Presbyte-*
"*rian* Government, as now ſettled by Law in
"this Church; by Kirk-Seſſions, Presbyteries,

" Provincial Synods, and General Aſſemblies,
" to be of Divine Right and Inſtitution: And
" promiſed to ſubmit thereto, concur there-
" with, and never endeavour, directly or in-
" directly, the Prejudice and Subverſion there-
" of; but, to the utmoſt of his Power, would
" maintain, defend, and ſupport the ſame,
" during all the Days of his Life; and that
" he would follow no Diviſive Courſe. And,
" in the Preſence of that Presbytery, he ſub-
" ſcrib'd the Confeſſion of Faith in Manner
" foreſaid, *&c.*" This will be found to be the very Form of Mr. *Glaſs*'s Licenſe to Preach, if he hath not deſtroy'd it.

Afteward when he was, by the Reverend Presbytery of *Haddingtown*, Ordained Miniſter at *Aberlady*; the ſame Profeſſions and Promiſes, I am told, were very ſolemnly renewed in Words as plain and ſtrong as could be contriv'd, and that in the Face of that Presbytery, and a numerous Congregation conveen'd in the Church of *Aberlady* upon that Occaſion; and there are Hundreds yet alive, that know and remember it to be ſo. He did alſo, at that Time, ſubſcribe again the Confeſſion of Faith, at the Appointment of that Presbytery, whereof he was then received a Member. Notwithſtanding of which, I am ſorry to tell you, that ſome People of very good Credit in *Scotland*, have heard him deny, that ever he ſubſcrib'd the Confeſſion of Faith at all. Poſſibly he thought, the Records of the Presbytery of *Edinburgh*, could not bear Witneſs of it: They having been, ſince that Time, accidentally burnt, together with a Houſe where they lay. But it ſeems, he had forgot, that his ſecond Subſcription

ſcription thereunto, is extant to this very Day, (as I am certainly informed) in the Records of the Presbytery of *Haddingtown*.

How far Mr. *Glaſs*, at his being licens'd and ordain'd, might be Epiſcopal in his Judgment, as to Church-Government; or *Arminian* in the Principles of his Faith; I ſhall not ſay. But with what Candour and Ingenuity he hath dealt with the Church of *Scotland*, upon that Suppoſition, I leave to your ſelf to judge. The faireſt Apology that can be made for him is, That, ſince that Time, he hath altered his Sentiments, and got new Light. Yet doth not even that alſo look very like another Effect of that Levity of Mind, whereof I have mentioned one Proof before? Poſſibly Alterations in a Man's Circumſtances, have made him take ſecond Thoughts.

To this Inconſtancy and Levity of Mind, may it alſo be aſcribed, that, ſoon after his Settlement in the Miniſtry, he dealt very unfairly with a young Gentlewoman of a very good Character, to whom he had made Love. And whoſe Mother living in *Ireland*, he perſuaded to diſpoſe of her Effects there, and come over to *Scotland*, in Order to her Daughter's being married to him. But behold, when they are juſt arriv'd, they find Mr. *Glaſs* is publickly proclaim'd, in Order to Marriage with another; and that without any Advertiſement given to his Miſtreſs, to whom he had before pretended the ſincereſt Affection. And accordingly he went on, and married the Gentlewoman who is now his Wife: Whoſe Fame was none of the beſt then, and hath been a great deal worſe ſince; and in his Marriage to her,

her, he hath been very visibly and justly punished.

The same Temper of Spirit was but too much discovered in all his Conduct and Management afterward. While he entertained loose and vicious Persons about his Family, and some of them, of the most abandoned Characters, to the Offence, particularly of Persons of Honour in his own Parish, who, otherwise in their Generosity and Kindness, were friendly to him, almost to a Wonder. He studied very little that ministerial Conversation, by which he should have adorned the Doctrine which he preached. But followed such Games as did very ill become one of his Character; such as Cards and Dice. He very much frequented *Popish*, and other suspected Families. In some of which, he would have stay'd several Days together, without offering to perform any kind of Divine Worship; or so much as asking a Blessing from God, and returning Thanks to him at Table. But it seems to have been too much his Principle, that, where he thought the Gentleman would make him Welcome and Acceptable, he would carry nothing of the Minister along with him.

And while he thus forgot his Character abroad, he also very much slighted his Work at Home. He very seldom visited the Families, or even the Sick in his Parish, as a Minister; and very rarely did he Catechize among his People, which all the conscientious Ministers in *Scotland* look upon as great Part of their Work, and about which they spend the greatest Part of their Time. And as to the holy Sacrament of the Lord's-Supper, I am certainly

tainly informed, that it hath been only Thrice celebrated in his Pariſh, during the laſt ſeven Years of his Miniſtry; and betwixt Two of theſe Celebrations, there was no leſs than the Interval of Five Years. It ſeems, he thought, he did enough, if he preach'd Once or Twice on the Lord's-Day, and very often he did not even that.

He hath alſo, for ſeveral Years, been ordinarily abſent from the Meetings, both of the Presbytery and Synod, whereof he was a Member. For which he framed various Excuſes, always declaring in his Letters, (which I believe may be ſtill preſerved) that he did not abſent himſelf willingly, nor from any Principle of Diſlike, but meerly from Neceſſity, and becauſe of inſuperable Impediments, tho' many of them, when enquir'd into, were found but pretended, or very trivial.

You may eaſily believe, ſuch Practices were very offenſive both to his Brethren in the Miniſtry, and to all thinking and ſober People that obſerved them. Nor were they ſilently born; for, I am told, he was frequently communed with, and admoniſh'd about them, by the Reverend Presbytery of *Haddingtown*: Some of which Admonitions, they cauſed to be inſerted in their Regiſter. Only they were ſlow to proceed againſt him with the Cenſures he deſerv'd, becauſe he put them ſtill off with Promiſes and Hopes of his Amending. And I believe, they were alſo moved with ſome Compaſſion toward his numerous Family. But when, at laſt, his Way could be endured no longer, he withdrew himſelf from under their Juriſdictions in Time.

A vain and airy Diſpoſition of Mind, led him alſo into an extravagant Way of Living, far above what his Station required, or his Income would maintain; ſo that though he lived in a Country-Place, and had a Benefice of betwixt Seventy and Eighty Pound Sterling a Year, which was very punctually pay'd him; yet was not this able by far, to ſupport him at his Rate of Spending. And therefore he hath been, for ſeveral Years agone, running in Arrears to Merchants, for Cloth, Muſlin, Holland, Camrick, and even for Spiceries and Sweet-meats; to Butchers, for Fleſh; and Innkeepers, for Wines: Yea, to Taylors and Gardiners, and a great many ſuch poor People, that could very ill bear the Delay of their Payment, and much worſe the Loſs of what was due to them.

By putting off, and diſappointing from Time to Time, theſe to whom he was indebted, his Credit began to fail, and he was put to ſhift for new Acquaintances to deal with. And wherever his Circumſtances, and his Way of treating others he had dealt with, were not known; and his Character, as a Miniſter of the Eſtabliſh'd Church, would obtain him Credit; He was ſure to ſtretch it as far as it would go; and that he might make the beſt of it while it continued, he would buy up large Quantities of Goods at once, ſuch as no Body of his Station could reaſonably be ſuppos'd to have Uſe for in a great while; and for doing whereof, he would make the beſt Pretences he could. Nor is it eaſy to imagine, what could become of the Goods he thus bought,

bought, if, at leaſt, a Part of them was not ſold again for Money. And indeed, as they were pay'd for, they muſt be ſold at low enough Rates, ſeeing whatever was got for them, was Profit.

From a Gentleman concern'd in a Woollen Manufactury at *M——gh*, he took off at once a Parcel of Cloth, to the Value of *Twenty Pounds* Sterling, or thereby, on pretence that his Wife was a Dying, and he would need much of it for Mournings; and that One or Two of his Acquaintances would take, each of them, a Suit of it likewiſe. And though it was whiſper'd to the Gentleman, while the Cloth was yet in his own Cuſtody, that he had ſold it to no very good Hand; yet he generouſly ſaid, he had promiſed to let Mr. *Glaſs* have it, and he would not break his Word to a Miniſter, if he ſhould loſe it all. But he hath felt ſince, there was but too much Reaſon for the Warning given him then.

In the ſame Manner did Mr. *Glaſs* deal with a Merchant in *Edinburgh*, from whom he bought up, on Truſt, conſiderable Quantities of Muſlin, Holland, Camrick, and other ſuch Goods, to the Value of *Fifteen Pounds* Sterling, or thereby. And would have gone on farther at the ſame Rate, but that the Merchant had thought fit to ſtop, and to venture no more, without Payment for what was already due. Which however, he hath never yet been able to obtain, though he had many Promiſes and Aſſurances of it. And once particularly, he had a Day and Place fix'd by Mr. *Glaſs*, where he would meet with him at *Edinburgh*,

burgh, and ſatisfy him. Where, after the Gentleman had waited a long Time, at laſt he had a Letter delivered to him, in which Mr. *Glaſs* excuſed himſelf from keeping his Appointment, becauſe the Circumſtances of his Family at *Aberlady* were ſuch, as did not permit him to come abroad. But, to the Merchant's great Surpriſe, a Perſon, whom he immediately met with, told him, he had ſeen Mr. *Glaſs*, juſt before that, at a Houſe, which he nam'd, in the *Canon-Gate* of *Edinburgh*: Where, when they came to enquire for him, the Houſe told them, he had indeed been there, but had, ſome Minutes before, taken his Horſe, and was gone.

Thus did he, one Way and another, run himſelf in Debt, to the Value of above *Five Hundred Pounds* Sterling. A great Part whereof, was due to a Number of poor People; and ſome of it, to the Widow and Fatherleſs, who have raiſed a lamentable Outcry, that he hath ruined them and their Families.

And when all Hopes of obtaining their Payment by fair Methods did fail, his Creditors were obliged, at length, to ſue him at Law; ſo that, according to the Manner in *Scotland*, he was put to the Horn, and denounced Rebel at *Mercat Croſſes*. And thereupon the Hands of divers Meſſengers, or Bayliffs, were filled with Captions againſt him, and Orders to apprehend and impriſon him. Which Meſſengers watched him, and ſearch'd for him ſo narrowly, that it was all he could do to prevent falling into their Hands, to get ſometimes out at a Window, and run for't.

This

This obliged him to lurk all the Week in Places where he thought himself most secure, and only to appear and preach on the Lord's-Day: On which, no legal Diligence can be executed, according to our Law. And when, at last, he found no other Refuge safe, he was forced to betake himself to the Abby of *Haly-Rood House*, which is a publick Sanctuary, where no Man's Person can be seiz'd for Debt. And *Aberlady* being within Ten Miles, he sometimes went out there on the Sabbath Morning and preached, but must be sure to return again at Night. This was a dangerous and uneasie kind of Life, and therefore Mr. *Glass* resolved he would leave the Nation, and take his Wife along with him.

And that they might have wherewith to defray the Charges of a Voyage, Mrs. *Glass* goes to a *Pewterer* in *Edinburgh*, a little while before their Departure, and buys from him a Parcel of new made *Pewter*, to the Value of *Three* or *Four Pounds* Sterling; telling him, she had a great deal of old *Pewter* coming from the Country, which she was to exchange; and that she would pay him the Superplus in Money. He believ'd her, and was glad of the Bargain; but got only an old Pewter Plate for his Payment, and must wait for his Money till his Customers return from *England*. For, soon after this, Mr. *Glass*, and his Wife, very privately took Ship for *London*: Where, as we are told, he was not long, till he made his Court, without much Difficulty, to the Bishop, from whom he hath received his new Orders.

In

In this Manner did Mr. *Glass* deal with such as adventur'd to trust their Money or Effects in his Hand. It's Pity, that the Poor of the Parish of *Aberlady* should also suffer: A Part of whose publick Money, he receiv'd to pay out for publick pious Uses, (as I am told, it stands marked in their Session-Books) but was by him, it seems, dispos'd of some other Way. For, it's certain, those to whom it should have been given, are not pay'd to this Day.

And now Mr. *Glass*'s Creditors, and the Poor among the rest, may shift as they can for their Payment. Yea, there is but one Way left them to take, which is, to affect what is due to him, [illegible] his Wife's Portion, out of a little Estate in the Parish of *Aberlady*, called *Red-House*. And it's a Question, though that could all be recover'd, whether it would pay what he owes. But, if Payment is to be got out of no other Fund, both he and they may, I fear, starve ere they be reliev'd by that; seeing tho' there were no Debts, preferable to his, encumbering that small Estate; yet a Widow Life-renteth near Three Fourth Parts of it, which cannot be reach'd while she is alive. And a Process of Sale, and randing of Creditors, may depend Twenty Years before it brings in Money. And considering the Circumstances of many, to whom Mr. *Glass* is indebted, this is to them such a Prospect of Payment, as is next to none at all.

The worst Parts of the Story, I have told you, are but too well attested; and though they were carefully conceal'd, while Mr. *Glass* was in *Scotland*; yet his going away in such a Manner as he did, brought out the Secrets, and

now they are in every Body's Mouth. Which hath very much abated that Charity for himſelf, and Compaſſion for his Circumſtances, that made ſome favourable to him before.

Sir, I am now heartily weary, and I believe ſo are you too, of ſpending Time on ſuch an unpleaſant Subject. And when, by your repeated Deſires, you have forced this Relation from me, I am ſure, you will ceaſe to wonder why I was ſo loath to give it. Upon ſuch Things as theſe, how gladly would I have drawn a Veil, and ſuffered them for ever to lie in that Obſcurity, for which they were only fit. And nothing ſhould ever have prevail'd with me to do otherwiſe, but the appearing of his Recantation in Print, and the Uſe that hath been made of it, both in *England* and here. With this do ſome upbraid the Miniſtry, Members, and Friends of the Church of *Scotland*, on all Occaſions. By this are ſome highly lifted up, others as much ſurpris'd, and a third Sort no leſs offended.

And yet, I believe, this is the only Inſtance that can be given, theſe many Years, of a Miniſter of the Church of *Scotland*, that ever took ſuch a Courſe; and how much Reaſon there is, to make ſuch a mighty Noiſe upon his Account, I leave to your ſelf to judge.

After all, if there is any Thing in this Matter, which this Church hath Reaſon to regrate; it is, that ever ſhe ſhould have brought forth and nouriſh'd a Thing, that now endeavours to cut its Way into the World, even through the very Bowels of its Mother. What elſe is the Meaning of his telling us, in the Dedication

of his Sermon to the Lord-Biſhop of *London*; [That he had been too long in an Error] while he was in the Communion of the Church of *Scotland*. Surely, one would think, Mr. *Glaſs* had greater Errors to acknowledge, than even a Miſtake about Church-Communion it ſelf, ſuppoſing him to have been wrong in that.

I am afraid there is an Error, of a dangerous enough Nature, even in his telling the World, in the Preface of his Sermon, [That the Motive of his joining with the Church of *England*, was, full Conviction of the Divine and Apoſtolical Order of *Epiſcopacy*, the received Government of the Church in all Ages; and not from temporal Neceſſity, or Expectation of ſecular Advantage.] I am ſure, if the Two laſt Things he mentions, were not his Motives, the Circumſtances of his leaving *Scotland*, give but too good Reaſon to ſuſpect, they might be ſo. And if he will not allow thoſe to have been the Motives of his joining with the Church of *England*, one cannot help thinking, they were, at leaſt, the Occaſions of his doing it.

But the World will be obliged to him, if he'll tell, what were the Motives of his Renouncing the Ordination, which he received in that Church, by the Impoſition of the Hands of *Presbyters*; and ſubmitting to be Re-ordained as *Deacon* and *Prieſt* of the Church of *England*; For which, in his Dedication, he makes his grateful Acknowledgment to the Biſhop of *London*. Was that alſo done, from a full Conviction, that he never was a Miniſter of the Goſpel before: Sure, this Perſwaſion muſt be very New, or he hath been

huge-

hugely to blame, that for theſe ſeveral Years, (wherein, he tells the Biſhop, he hath been a great Admirer of the Church of *England*) hath been diſpenſing Goſpel-Ordinances, as a Miniſter, in *Scotland*; and even the Holy Sacraments, the moſt ſacred Myſteries of our Religion; while he believ'd himſelf to have no ſufficient Right, nor Commiſſion to adminiſtrate them.

He muſt certainly now look back with Pity, upon the poor Children whom he pretended to Baptize in this Church. Whom he hath left in a ſad enough Condition, if that Sacrament is as abſolutely neceſſary to Salvation, as ſome of his new Brethren teach; and at the ſame Time, can be duly adminiſtred by none who is not Epiſcopally ordain'd.

How much of a Charitable and Catholick Spirit breaths in ſuch Principles, I ſhall not ſay. Yet even Mr. *Glaſs* himſelf, (who tells us in his Preface, that he abhors to ſpeak any Thing, by Way of Reflexion, upon theſe with whom he was but lately in Communion) deſigns himſelf, in the Title-Page of his Sermon, in ſuch Terms, as, if either he did not believe, or durſt not own, that there is, among the *Presbyterians* in *Scotland*, a Miniſtry, or even a Church at all. He was, ſaith he, [late Preacher among the Presbyterians in *Scotland*, at the Church of *Aberlady*; but now a Presbyter of the Church of *England*.] This, it ſeems, he thought, was not to ſpeak any Thing, by Way of Reflexion, on thoſe with whom he was but lately in

Communion: But was it not to ſpeak of them with the greateſt Contempt?

And yet this is the ordinary Strain, in which ſome People, now a-days, are pleas'd to ſpeak; and wherein, it ſeems, they oblige ſuch as join with them, or expect any Favour from them, to ſpeak likewiſe. So that for Mr. *Glaſs* to have ſaid, he was lately a Miniſter of the Church of *Scotland*, had marr'd his Deſign.

This looks like very unfair Treatment of the Church of *Scotland*; and with it, of other famous reformed Churches, who muſt needs be foully beſpatter'd, while ſome throw Dirt upon her. At this Rate, they unchurch all the Proteſtants in the *Netherlands*, in *France*, in *Switzerland*, and in many Places of *Germany*, &c. and allow them neither Miniſters nor Sacraments, for Want, forſooth, of the Divine and Apoſtolical Order of Epiſcopacy. Unleſs it be allow'd, that Ordinances and Sacraments, can be duly adminiſtred by Lay-men. For, ſuch are all the Miniſters of theſe Reform'd Churches, according to this new Doctrine; which allows none of them to be Receiv'd into Miniſterial Communion, without being firſt Re-ordain'd *Deacons* and *Prieſts*: A Hardſhip which they do not impoſe even upon *Popiſh* Prieſts. One would think, theſe Catholick Principles of Unity, of which we are ſo often told, do not much ſerve to advance a deſirable Union among Proteſtants, however favourable they may look toward the Ch—— of *R*——

Whether that Principle concerning Ordination may, in Time, prove to another Church of as fatal Conſequence, as Arch-Biſhop *Tillot-*

ſon

ſon apprehends the Doctrine of Tranſubſtantiation may ſometime prove to the Church of *Rome*, it's hard to ſay. It were certainly much the ſafer and wiſer Courſe, to let the Milſtone fall off in Time.

But to return to Mr. *Glaſs*; The Miniſters in *Scotland* are certainly oblig'd to thank him, for the Love and good Wiſh he expreſſes to them in his Preface. Whether any of them will follow his Example, as he deſireth, I do not know: They ought, I think, to lay aſide Prejudice, and weigh Things in the Ballance of the Sanctuary, according to his Advice. It ſeems, the Conſtitution of this Church hath been weighed by him, and found light, I know not, if any of them will find it the lighter, for Mr. *Glaſs*'s throwing himſelf into the other Scale. Perhaps the Ballance may ſtand evener, where the Hand is a little more inclined to Juſtice.

As to the Sermon it ſelf, you may, at your Leiſure, compare it with the 12*th* and 14*th* Exercitation of *Witſius in Symbolum Apoſtolorum*, and there you'll ſee, to whom he is obliged both for his Method and Matter. And tho' I honour the Memory of his Author; yet, I reckon'd, he would have thought it below the Dignity of a Presbyter of the Church of *England*, to have carried to the Pulpit, on ſo great a Solemnity, a poor literal Tranſlation of a Writer, whom he muſt now look upon as no more than a pitiful *Dutch* Teacher: And afterward publiſh it to the World, with a Dedi-

cation

cation to the Bishop of *London*, as a Testimony of his profoundest Respect.

One of Arch-Bishop *Tillotson*'s Sermons (some of which he knew how to pronounce, in a very graceful Manner, in some Countrey Congregations in *Scotland*) would, in my Opinion, have made a much better Appearance in the Pulpit; provided he could as safely have prefix'd his Name to it in Print.

To handle so sublime and sacred a Mystery, as the Relation betwixt God the Father, and our Blessed Saviour Jesus Christ, after that Scholastick Manner in the Pulpit, would certainly surprise his Audience, and make them stare at him, as an extraordinary sort of Preacher. Only now and then an uncommon Turn of Thought, and one or two strained Allusions, might perhaps oblige the Ladies to look another Way. These, I must say, he hath not copied from his Author, who knew very well how to treat so great a Subject, with the Modesty, Gravity, and Reverence it deserved.

Upon the whole, I heartily concur with Mr. *Glass*, in what he wisheth in the Close of his Preface, [That God would make him serviceable to the Church, whereof he is now a Member.] And I sincerely wish, he may be much more serviceable to Her, in advancing the great Ends of Christianity, than ever he was in that which he left.

May

May his Lordſhip alſo of *London*, have much Comfort and Satisfaction in the Son of his old Age: And may he never have Reaſon, on his Account, to reflect with Regret on the Apoſtle's Advice; *Lay Hands ſuddenly on no Man.*

FINIS.